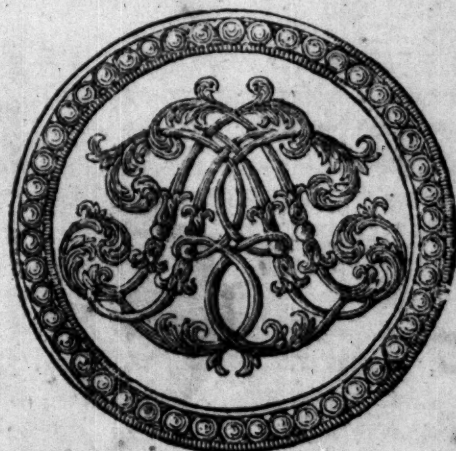


(4)

T H E
Bishop of *L O N D O N*'s
Pastoral Letter
To the People of his Diocese;
Especially those of the two great
Cities of *London* and *Westminster* :

By way of Caution,
Against **LUKEWARMNESS** on one hand,
and **ENTHUSIASM** on the other.

The **FOURTH EDITION.**



L O N D O N :
Printed by S. BUCKLEY. **MDCCXXXIX.**
(Price 4 d.)

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The Bishop of *London's*
PASTORAL LETTER

To the People of his Diocese ;

By way of Caution against **LUKEWARM-
 NNESS** on one hand, and **ENTHUSIASM**
 on the other.



TH E three Letters which I addressed to you
 some Years since, related chiefly to *Prin-
 ciple*, and were designed to establish you in
 a firm Belief of the Christian Revelation ;
 against an uncommon Diligence and En-
 deavour, at that Time, to lead you into *Infidelity*.

At present, what I have to say to you, relates chiefly
 to *Practice*, and concerns those only who believe and
 profess the Christian Religion ; but who, mistaking the
 true *Nature* and *Design* of it, are apt to fall into the
 Extremes of *Lukewarmness* on one hand, or *Enthusi-
 asm* on the other. And both these Mistakes being great-
 ly prejudicial to Religion, and dangerous to the Souls of
 Men ; I may well be justified, and especially at *this* Time,
 in a well-meant Endeavour to preserve you from both ;
 by setting before you the great Evil of each, and letting
 you

you see, that true Christianity lies in the middle Way between them.

Caution against LUKEWARMNESS.

BY *Lukewarmness*, I mean an Opinion and Persuasion, that if Men go to Church as others do, and give the common Attention to the Business of their Stations, and keep themselves from Sins of a gross and notorious Nature, and are no way hurtful or injurious to their Neighbours; they are as good Christians as they need be. By these, they reckon their Salvation sufficiently provided for; without any Endeavour to grow better, and without examining their Hearts upon what Motives and Aims they act; "Whether the Evil they abstain from, and the Good they do, be owing to a Sense of Duty to God, and a View to a future Reward in the next World, or only to the Fear of Man and the avoiding of Shame and Reproach in this: "Whether, in attending to the Business of their Station, they act under a Sense of Duty to God who has plac'd them in it, or have no higher Motive or Aim, than the carrying on their *worldly* Views: "Whether they are, on all Occasions, as ready to *help* their Neighbours, as they are fearful to *hurt* them; and neither *covet* any thing they enjoy, nor envy them the Enjoyment of it: "Whether they find any Degree of *Delight* in attending the publick Worship of God, and *endeavour* before-hand to put their Hearts into a proper Frame for Attention and Edification; "Whether they satisfy themselves, that they have a real *Relish* of Devotion, by praying in *Private*, as well as in *Publick*: And, "Whether at the same Time, that they abstain from the Sins of a gross and more heinous Nature *themselves*, they shew a serious Dislike of them in *others*, and find an inward Concern at the Dishonour that is done to God and his Laws.

By these Tests, every one may judge of the *Progress* he has made in the Christian Life; and if he find
none

none of those Things within him, but that he has hitherto contented himself with a bare bodily Attendance upon the publick Worship of God, and the following his daily Employment on other Days, and with abstaining from the more gross and notorious Acts of Sin, and from doing any Hurt or Injury to his Neighbour, and has rested finally upon these, as the *Whole* that Christianity requires of him; such an one is to conclude himself to be as yet in a very *imperfect* State, or, in other Words, in the Number of the *Lukewarm*. A State, that is the more dangerous to the Souls of Men, as it is usually accompanied with a Persuasion that they are as good as they need be, and, under that Persuasion, are not like to think of growing better. And there is the greater Danger of their being led to think too *favourably* of their Condition, in an Age which affords them so many Examples of *open* and *notorious* Wickedness of all Kinds, and of a *total* Neglect of the publick Worship of God; with whom they are more willing to compare themselves (thanking God, that they are *not like* other Men,) than with those about them, who have made a greater Proficiency in the Christian Life, than they have done. Whereas, in Truth, neither the one nor the other ought to be the *Rule* of judging of our spiritual Condition. The only Rule of that Judgment is, the *Holy Scripture*; and especially, the *State* of Christianity, as laid down by Christ and his Apostles, and delivered to us in the Writings of the new Testament; in which the Life of a Christian, in every Part of it, is described in so plain and clear a Manner, that none who resolve to make it their *Rule* of judging, can possibly believe that the lukewarm State as described above, is that *Measure* of Goodness, which the Christian Religion requires.

And that none of you may rest in that *lukewarm* State, but every one may resolve to proceed forward to a State that is truly *religious*,

CONSIDER,

CONSIDER,

1. *That a personal Presence in the Church, without Attention and Devotion, is not an Act of Religion, nor such a Discharge of Duty as is at all pleasing to God. It is rather an Offence to him, and justly accounted an hypocritical Service, to draw nigh to him with your Lips, when your Heart is far from him. On the contrary, the repairing to the Place of publick Worship out of a Sense of Duty, and joining seriously with the Congregation in the Prayers and Praises of the Church, and attending carefully to the Instructions which are there delivered, is not only the Performance of a Service acceptable to God, but moreover it imprints upon the Mind an habitual Sense of Religion; and this, the more lasting, if it be kept alive, as it ought to be, by the Practice of Devotion in private. And doubt not, but a serious and regular Attendance upon the Ordinances of God, will be blest'd by him with such Supplies of Grace and Strength, as he sees needful for you; tho' you are not sensible, at what Times, and in what Manner they are conveyed.*

2. *That the several Stations in Life, together with the Duties belonging to them, are to be considered as God's Appointment; and that a willing Acquiescence in the Station wherein his Providence hath placed you, and a diligent Attendance on the Duties belonging to it as appointed by him, is in the strictest Sense THE SERVING OF GOD. This is what the Scripture means, when it directs the several Offices of Life to be performed as to the Lord and not unto Men. If the Work be done only to please Men, or from a Fear of their Displeasure, no Service is done to God, nor any Reward to be expected from him. But, on the other Hand, the doing it out of Regard to God, and in a dutiful Compliance with his Appointment, is not only a great Support and Refreshment to the Mind under the most difficult and laborious Employments; but, which is of far greater Moment, it turns the most common Offices of Life into Acts of*

Col. 3. 23.

of

of Religion. The Care that the Gospel has taken, to inculcate the general Duty of *Diligence* in our Stations, and to acquaint us with the particular Duties belonging to the chief Relations in Life, of Husband and Wife, of Parents and Children, of Masters and Servants, is a sufficient Intimation to us, how great a Part of the Christian Life consists in a regular and conscientious Discharge of those Duties. And how pleasing this is to God, we learn from St Paul; who having particularly enumerated those Relations, with the Duties belonging to each, and commanded them to be done heartily, as to the Lord and not unto Men, immediately adds, *Knowing, that of the Lord ye shall receive the Reward of the Inheritance, for ye serve the Lord Christ.*

1 Thes. 4.

11.

2 Thes. 3.

11, 12.

1 Tim. 5.

13.

Ephes. 5.

22, &c.

Colos. 3.

18, &c.

Colos. 3.

24.

3. That one main Design of God, in annexing particular Duties to the various Stations in this Life, is to make Trial of our Obedience in order to another. We are now in a State of Probation; and the great Proofs of our Obedience to God, are, 'The pursuing the Business and Designs of this World under a due Subordination to his Laws, and Submission to his Will; 'The enjoying the Blessings of Life, under a just Sense of the Hand from which they come, and of the much greater Blessings he has in Store for good Men in another World; in a Word, 'The conducting all our worldly Affairs like those who are sensible, that it is God who has appointed us the Work, and that he will reward our diligent Attendance upon it. But when any one confines his Views to this World, and lives as if he had no Dependance upon God in carrying on his Designs, and considers not the Connection there is between the Business of Life in this World, and his Condition in another; we are not to wonder, that in such an one, the Sense of God and Religion wears off apace.

4. That as this Life is a State of Probation, in which God is training us up for another; he expects from us Improvements in Goodness of all Kinds, and fresh Proofs of Obedience to him, in Proportion to the Time he allows us in this World, and the Opportunities he gives

gives in the Course of it. The want of considering this, is, without doubt, one great Cause of Lukewarmness in Religion. When Men think they are good enough already, they have no Concern but to keep themselves from growing worse; not being sensible of the *imperfect* State they are in, nor considering that there is no such Thing as a *Stand* in Religion. If they are not going *forward*, they are certainly going *backward*. And from hence arises the Duty of Self-Examination, and of comparing our Lives with the Rules of the Gospel, to let us see the Truth of our Condition, whether we are going backward or forward; and, by shewing us our Failings and Imperfections, to excite us to watch and pray against them, and to enter into Resolutions of better Improvement for the Time to come; a Work, very proper at all Times, but more especially when we are to renew our Covenant with God in the Holy Sacrament.

5. *That there are Sins of Omission, as well as Sins of Commission.* It is not enough, that you do no Hurt or Injury to your Neighbour, unless you be ready to take all proper Opportunities of doing him *good*. It is not enough, that you refrain from casting unjust Censures upon him, unless you be ready to vindicate his good Name, when you hear him unjustly censured by others. It is not enough, that you refrain from doing Dishonour to God, your selves, unless you shew a becoming Zeal to discountenance it in others. It is not enough, that a Magistrate, Parent or Master, be regular in their own Lives, unless they exert the Authority which God has given them, to punish and restrain Irregularities in those, whom his Providence has put under their Power and Government. The *Commission of Sin* is in its Nature more daring, and usually attended with a greater *Degree* of Guilt, than the *Omission of Duty*. But since the *Duties* of Life are the Commands of the same God who forbids the Sins; it is strange to see, with what Indifference the *Omissions* of Duty are looked upon by lukewarm Christians, and how little Sense there

there is of the *Guilt* of forgetting and neglecting them.

6. *That the Rules and Measures of Duty, must be taken from the Word of God, and not from the Opinions of the World.* Anger, Malice, Envy, and other Qualities of the like Nature, pass among Men for little more than Frailties and Infirmities; but if you look into the New Testament, you will find them rank'd among Sins of the most heinous Nature, and most inconsistent with the Christian Life; and the contrary Duties of Love, and Meekness, and Forgiveness, recommended and insisted on, as essential to Christianity. Nor is it less dangerous to trust to the Opinion of the World concerning the *Goodness* of your Actions; which depends not so much upon the outward Appearance, as upon the inward *Motives* and *Principles* upon which you act; and these can be known to none but God and your self. In either of these Cases, if you take your Estimate from the Opinion of the World, you run the Hazard of being greatly deceiv'd; and may reckon your Condition very good, when you are at best in a very imperfect and lukewarm Way.

Ephes. 4.

31.

Colos. 3.

8, 12.

Gal. 5.

22, 23.

7. *That the evil Thoughts and Intentions of the Heart, when entertained, harboured, and approved there, have the same Guilt in the Account of God, as if they were carried into Execution.* He sees every Motion of the Heart, and judges of Men by the *Dispositions* and *Designs* he finds there. If there be first a willing Mind, he accepts and rewards according to what a Man hath, and not according to what he hath not. So, by the same Rule, if there be a Mind willing to sin, and only a Want of Power or Opportunity to execute, he condemns and punishes, as if it were actually committed.

8. *That the strictest Observance of one Branch of Duty, will not atone for the Neglect of another.* True Religion consists in a due Regard to every Branch of Duty, to be performed and attended in their proper Seasons. The Attendance upon the Business of Life will not excuse the Neglect of God's Worship; nor will the At-

tendance on God's Worship excuse the Neglect of the Business of Life. Much less will a Zeal in one Branch of Duty, which happens to be agreeable to our Inclinations, atone for a Neglect of other Branches to which our Natures are more averse. Every Branch of Duty is equally commanded by God, and all, as such, are equally binding; and our Obedience to him is chiefly shown in an Observance of those Duties to which corrupt Nature is averse, and an Abstinence from those Sins to which it is inclined. And there is not a Mistake that is either more dangerous or more absurd, than to flatter one's self, that the greatest Diligence about some Duties which God has commanded, will atone for the Enjoyment of Sins, which he has as expressly forbidden.

You will observe without my telling you, that the Design of what I have hitherto written, has been, 'To shew Lukewarm Christians how imperfect a State they are in, and wherein the Imperfections of it consist: 'To point out to them the several Mistakes about Religion and the Duties of it, which are apt to lead Men into that State, and confirm them in it: 'To satisfy those who are engaged in the Cares and Business of the World, that they can never want Opportunities to serve God and approve themselves to him, since a Religious State is so far from being inconsistent with the ordinary Employments of Life, that a great Part of Religion consists in a *diligent* and *conscientious* Attendance upon the Business of the Station in which Providence hath placed them: And finally, 'To excite them, so far as their Station and Condition will fairly admit, to a serious Use of such other Offices and Exercises of Religion, publick and private, as tend to their spiritual *Improvement*, and to carry them on from one Degree of Goodness to another.

Let the several Rules I have laid down, agreeably to the Sense of Scripture, be seriously attended to, and the Course to which they direct, be enter'd upon, and pursued in Earnest; and they have no Reason to doubt, but that they are in the Number of those who are *God's Servants*,

Servants, and live in his Fear, and are growing up more and more into a Love of their Duty, and by Consequence into a Love of God. Nor need they any other Evidence, besides those good *Dispositions* they find in their Hearts, that the holy Spirit of God co-operates with their honest Endeavours to subdue Sin and grow in Goodness ; nor that, persevering in their Course and praying to God for his Assistance, and relying upon the Merits of Christ for the Pardon of all such Sins, Failings, and Imperfections, as are, more or less, unavoidable in this mortal State, they will be accepted and rewarded of God, according to the Degree and Measure of Goodness to which they have arrived in this Life.

And as for those, to whom God has given greater Degrees of Leisure from the Business of Life, to attend to Reading, Prayer, and other Exercises and Offices of Religion ; they must remember, that he will expect from them greater *Improvements* in Purity and Goodness, suitable to the special *Advantages* and *Opportunities* which he bestow'd upon them. And among those may well be reckon'd, the Provisions made in these two great Cities for *Daily Prayers* in the Church ; which are attended by many serious Christians, to their great spiritual Benefit, and might be attended by many more, without Prejudice to Health, or Hindrance to Business.

Caution against ENTHUSIASM.

THE other Extreme, into which some serious and well-meaning Christians, are apt to be lead, is ENTHUSIASM, or a strong Persuasion on the Mind, that they are guided in an extraordinary Manner, by immediate *Impulses* and *Impressions* of the Spirit of God. And this is owing chiefly to the Want of distinguishing aright between the ordinary and extraordinary Operations of the Holy Spirit.

The *extraordinary* Operations were those, by which the Apostles and others, who were entrusted with the first Propagation of the Gospel, were enabled to work Miracles, and speak with Tongues, in Testimony that their Mission and Doctrine were from God. But these have long since ceased; and the ordinary Gifts and Influences of the Spirit which still continue, are convey'd in a different Manner, and for Ends and Uses of a more private Nature; and, however real and certain in themselves, are no otherwise *discernible* than by their *Fruits* and *Effects*, as these appear in the *Lives* of Christians.

- No one, who reads the *New Testament*, can possibly be ignorant, that a Belief of the *ordinary* Influence of the Spirit of God, is a necessary Part of the Christian Faith. Regeneration, or a new Birth, as wrought by the Spirit, is that which every one receives at his *first* Entrance into the Christian Covenant. It is our Saviour's express Declaration, *That except a Man be born again of Water and of the Holy Ghost, he cannot enter into the Kingdom of God*; and St. Paul, to the same Purpose, *That according to his Mercy he saveth us, by the washing of Regeneration, and renewing of the Holy Ghost*. And the same Apostle, speaking of our natural Corruptions, adds, *But we are washed, but we are sanctified, but we are justified, in the Name of our Lord Jesus, and by the Spirit of our God*. And elsewhere, with regard to the daily Conversation of a Christian, he speaks of our *living in the Spirit, and walking in the Spirit, and being quickned by the Spirit, and led by the Spirit*, as that by which we are enabled to proceed successfully in our Christian Course. And our Saviour encourages us to pray to God for his *holy Spirit*, by assuring us, that he is always most ready to give it to those *who ask*.
- Joh. 3. 5.
Tit. 3. 5.
1 Cor. 6. 11.
Gal. 15. 16, 25.
Rom. 8. 14.
Luk. 11. 14.

After these and the like Declarations in the *New Testament*; it is a strange Supposition, that the Generality of Christians are *as yet* unapprized, either of the Truth and Reality of a *Regeneration* and *New-birth*, or of the Influence of the *Holy Spirit* in our Christian Course.

Course. And no less strange would it be, to find any one who has attended to the Book of *Common Prayer*, suggesting, or listning to Suggestions, as if the publick Service and Offices of our Church were wanting and defective in a Regard to those Doctrins.

As to the Doctrin of *Regeneration* and a *New-birth*: In the *Collect* on the Nativity of Christ, our Church prays thus: "Grant that we being *regenerate*, "and made thy Children by Adoption and *Grace*, "may daily be *renew'd* by thy *holy Spirit*." And this is agreeable to the Language of our Liturgy, in the Form of Baptism. There we pray, "That the Infant may receive Remission of his Sins, by *spiritual* "Regeneration: That God will give him his *holy Spirit*, "that he may be *born again*, and be made an Heir of "everlasting Salvation; and we thank God for re- "generating this Infant by his *holy Spirit*." On which Account, Baptism is call'd in the Church-Catechism, 'a *New-birth* unto Righteousness; and in the Office of *Confirmation*, with regard to that New-birth, we thank God for having *regenerated* the Persons by Water and the *Holy Ghost*. And they who think themselves the most knowing in the Point of Regeneration and New-birth, will not be able to give a better Description of it, than that which is given to their Hands in our Church Catechism. There, under the Head of Baptism, after what relates to the outward visible Sign or Form; the next Question is, What is the inward and spiritual Grace? To which, this is the Answer; *A Death unto Sin, and a New-birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.*

No less unjust would it be, to suggest that the Publick Service and Offices of our Church are in the least regardless of the *Gifts* and *Graces* of the holy Spirit.

In the DAILY SERVICE, we pray to God — "to "grant us true Repentance and his *Holy Spirit*," — "to replenish the King with the Grace of his *holy Spirit* — "rit" — "to endue the Royal Family with his *holy Spirit*"

Spirit" — " to send down upon our Bishops and Curates, and all Congregations committed to their Charge, *the healthful Spirit of his Grace* — That the Catholick Church may be guided and governed *by his good Spirit* ; and that the Fellowship of the *Holy Ghost* may be ever with us.

In the LITANY, we pray, " That God will endue us with the Grace of his *Holy Spirit*, and that we may all bring forth *the Fruits of the Spirit*."

In the COLLECTS, we pray, " That God will grant us the true Circumcision of the *Spirit* ; that our Hearts and all our Members being mortified from all worldly and carnal Lusts, we may in all Things obey his blessed Will — ' That God will send his *Holy Ghost*, and pour into our Hearts the most excellent Gift of Charity — ' That we may ever obey the godly *Motions of the Spirit* in Righteousness and true Holiness — ' That by his *holy Inspiration* we may think those Things that be good, and by his merciful guiding may perform the same — ' That God will not leave us comfortless, but send to us his *Holy Ghost* to comfort us — ' That by *his Spirit* we may have a right Judgment in all Things, and evermore rejoice in his holy Comfort — ' That his *holy Spirit* may in all Things direct and rule our Hearts — ' That he will cleanse the Thoughts of our Hearts by the Inspiration of his *Holy Spirit*.

In the Office for CONFIRMATION, we pray for the Persons to be confirmed, ' That God will strengthen them with the *Holy Ghost* the Comforter, and daily increase in them his manifold Gifts of Grace, the *Spirit* of Wisdom and Understanding, the *Spirit* of Counsel and ghostly Strength, the *Spirit* of Knowledge and true Godliness ; — ' That he will fill them with the *Spirit* of his holy Fear — and, ' That they may daily increase in his *holy Spirit* more and more.

To these I might add the numerous Instances throughout our Liturgy, of Prayer for *Grace* and *Strength*. For tho' the Spirit is not expressly mentioned, it is sufficiently

ficiently understood, that the Church means by those Expressions, the *spiritual* Aids and Assistances, by which sincere Christians are enabled to avoid and resist Temptations, and to proceed successfully in their spiritual Course. But the foregoing Instances in which the *Spirit* is expressly mentioned, as they are here set before you in one View, will be sufficient to arm you against any Suggestions, as if our Church were regardless of the Doctrine of *Regeneration* and *New-birth*, and of the Influences of the holy Spirit upon the Hearts of Christians; and as if there were Need for any Member of it, to seek elsewhere for a more *spiritual* Service.

BUT it is one Thing to pray *for* the Spirit, and another Thing to pray *by* the Spirit. We are satisfied in general, that the Spirit of God assists us in our Endeavours to do what is good, and particularly in a due Performance of religious Offices; because the Scripture has in many Places assured us of it. But, that Prayer, whether of Minister or People, is the *single Work* of the *Spirit*, we dare not say, because the Scripture has no where told us that it is. And tho' an *acquired Ability* to pray upon all Occasions, in publick or private, is not a Thing in its Nature impossible; yet it is so rarely attained to any Degree of Perfection, and oft-times accompanied with so much Impropriety and Confusion, that you have great Reason to be thankful to God for a publick Service prepared to your Hands, in which you find due Provision made for the spiritual and temporal Necessities of yourselves and your Fellow Christians; besides the very great Advantage of knowing before-hand, what the Things are, for which you are to join in Prayer.

In-like Manner, we are firmly persuaded in general, that we live under the gracious Influence of the *holy Spirit*, and that he both excites and enables us to do good. But that this or that *Thought* or *Action* is an Effect of the sole Motion or immediate Impulse of the Spirit without any Co-operation of our own Mind; or that
the

the holy Spirit, and our natural Conceptions, do respectively contribute to this or that Thought or Action in such a *Measure*, or to such a *Degree*; these are Things we dare not say; both because our Saviour has told us, that we know no more of the *Workings* of the Spirit, than we know of the Wind, *from whence it cometh, and whither it goeth*, and because we clearly see, that all *Pretences*, to that Knowledge, unless accompanied with the proper Evidences of a divine Inspiration, would open a Door to endless Enthusiasm and Delusion.

God forbid, that in this profane and degenerate Age, every Thing that has an *Appearance* of Piety and Devotion, should not be considered in the most favourable Light that it is capable of. But at the same Time, it is surely very proper, that Men should be called upon for some reasonable Evidences of a *divine* Commission,

I. When they tell us of *extraordinary Communications* they have with God, and more than ordinary Assurances of a special *Presence* with them.

- Mr. Whitfield's Journal I. p. 3. This Day, I intended to stay on board to write Letters, but God being pleased to *shew* me it was not his Will, I went on Shore again.
- Ibid. p. 18. Had much of the *Presence* of God with me.
- Ibid. p. 28. Had *much of God* with me to Day.
- Journal II. p. 9. I told the People that God *called* me, and I must away——— Intended to preach at Fort Simons, &c. but Lord, thou *callest* me elsewhere.
- Ibid. p. 11. God having shown both me and my Friends, that it was his *Will* I should return for a while to *England* — I preached my Farewell Sermon.
- Journ. III. p. 4. The Kingdom of God is *within* me.
- Ibid. p. 18. My Opposers, would they but speak, cannot but confess that God is *with me* of a Truth.
- Ibid. p. 33. See ye not, ye Opposers, how you prevail Nothing? Why do you not believe that it would not be thus, unless God was *with me*?
- Ibid. p. 35. It is remarkable, that we have not had such a continued

continued *Presence* of God among us, as we have had since I was threatened to be excommunicated.

Observing, Providence *called* me this Morning, I *Ibid.* p. 37. went with some Christian Friends to *Bath*.

Our Master being *with us*, I preached with Power. *Ibid.* p. 58.

II. When they talk in the Language of those, who have a special and immediate *Mission* from God.

Was soon convinced, that God has *sent me hither* of a Truth. *Journal I.* p. 5.

The Eternal Almighty I A M, hath *sent* me, and will, no doubt, protect me. *Ibid.* p. 32.

To preach the Gospel at *Frederica* also; for there-fore am I *sent*. *Journal II.* p. 7.

Lord, thou *callest* me elsewhere. *Ibid.* p. 9.

This I know; what I have spoken *from God*, will come to pass, (so, it will come) and then shall Scoffers and Despisers know that a *Minister of Christ* hath been amongst them. *Ibid.* p. 19.

Lord, open thou their Eyes, that they may see that this is thy *Doing*. *Journ. III.* p. 33.

Now know I more and more, that the Lord *calls me* into the Fields; for no House or Street is able to contain Half the People that come to hear the Word. *Ibid.* p. 90.

The Weather continued mighty fair, while I was delivering my *Master's* Message. *Ibid.* p. 95.

Nothing confirms me more in my Opinion that God *intends to work a great Work upon the Earth*, than to find how his Children of all Denominations every where wrestle in Prayer for me. *Ibid.* p. 107.

III. When they profess to think and act under the immediate Guidance of a *Divine Inspiration*.

Made a farewell Exhortation, as God *gave me* Utterance. *Journal I.* p. 13.

God *assisted* me to talk clearly of the New-birth *Journal III.* and p. 8.

and Justification by Faith alone, with one that opposed it.

Ibid. p. 6.

The Spirit of Supplication *increases in my Heart* daily.

Ibid. p. 13.

I spoke with the *Demonstration* of the Spirit.

Ibid.

Was *filled with the Holy Ghost*; which very much strengthen'd my Body, and made my Feet like Harts Feet.

Ibid. p. 14.

Expounded with such *Demonstration of the Spirit*, as I never spoke with before.

Ibid. p. 15.

God has given me a *double Portion* of his Spirit indeed.

Ibid. p. 17.

I fear I should *quench the Spirit*, did I not go on to speak as he gives me *Utterance*.

Ibid. p. 24.

God enabled me to speak with such *irresistible Power*, that the Opposers were quite struck dumb and confounded.

Ibid.

Felt the *Spirit of God* working in me mightily.

Ibid. p. 40.

Finding myself *strengthen'd from above*, I went and expounded.

Ibid. p. 41.

Blessed be God, I find myself much *refreshed in Spirit*, and a new *Supply of Strength* given me. Thus shall it be done to the Man, whom God delighteth to honour.

Ibid. p. 53.

Had *extraordinary Power* given me at the Society in *Nicholas-street*.

Ibid.

I believe few, if any, were able to resist the *Power* wherewith God *enabled* me to speak.

p. 108.

Ibid.

My Heart was *full of God*, and I spake as one having *Authority*.

IV. When they speak of their Preaching and Expounding, and the Effects of them, as the sole Work of a *divine Power*.

Journal I.

p. 12.

I had a great Hoarseness upon me; but notwithstanding God enabled me to speak *with Power*.

p. 21.

God's *holy Spirit* seem'd to be moving on the Faces of some of the Souls in the Ship.

Journal II.

p. 6, 8, 12.

Was enabled to read Prayers and preach *with Power*.

15. 34.

God

- God hath been pleased to set his *Seal to my Ministry*, in a Manner I could not, I dar'd not, to expect, in *America*. P. 29. 12.
44, 45, 46,
47, 58, 76.
80, 88.
- God will make his *Power* to be known in me. Ibid. p. 8.
- Preach'd and expounded with *great Power* and *Enlargement*— with *great Power* and *Demonstration of the Spirit*. Ibid. p. 3.
- Was told my Preaching was attended with *uncommon Power*. Ibid. p. 16.
- God hath set *his Seal* to my Ministry. Ibid. p. 19.
- I expounded at the *Savoy*. — There, I think, I have commonly had *more Power* given me, than at any other Place. Ibid. p. 42.
- I think I never spoke with greater *Freedom* and *Power*. Ibid. p. 50.
- Had *extraordinary Power* given me at the Society in *Nicholas-Street*. Ibid. p. 53.
- Preach'd with *uncommon Power*. Ibid. p. 54.
- Extraordinary Power* at *Poor-house* this Afternoon. Ibid. p. 55.
- Preach'd with such *Power* and *Demonstration of the Spirit*, as I never saw before. Ibid. p. 87.
- The Word came with *Power*. Ibid. p. 90.
- The Word of God came with *such Power*, that all, I believe, were pleasingly surprized. Ibid. p. 92.
- I believe few, if any, were able to resist the *Power* wherewith God *enabled* me to speak. Ibid. p. 102.
- At *Kennington Common* we had *extraordinary Presence* of God among us. Ibid. p. 109.
- People were so melted down on every Side, that the greatest Scoffer must have own'd, that this was the *Finger of God*. Ibid. p. 110.

V. When they boast of sudden and surprizing Effects as wrought by the *Holy Ghost*, in Consequence of their Preaching.

The young Man's Convictions were strong, and as far as I could find, a *thorow Renovation* begun in his Heart. Journal. I. P. 25.

Journal III.
p. 6.

Ibid. p. 42.

Ibid p. 43.

Ibid p. 43.

Ibid. p. 72.

Journal II.
p. 19.

Ibid. p. 35.

Journ. III.
p. 3.

Ibid. p. 16.

Ibid. p. 24.

Ibid. p. 35.

Ibid. p. 90.

Ibid,
p. 113.

The *Holy Ghost* powerfully work'd upon my Hearers.

I expound near St. *James's-square*; where one young Woman was lately filled with the *Holy Ghost*.

Five Days a Woman travail'd and groan'd, being in Bondage.— On *Thursday* Evening our Lord got himself the *Victory*; and, from that Moment, she has been full of Love and Joy. It is to be observed, her Friends have accounted her mad these three Years, and accordingly have bled, blistered her, and what not.

We have Reason to think, that four, within this Fortnight, have been *born of God*.

Heard of one that had received the *Holy Ghost*, immediately upon my preaching Christ.

VI. When they claim the Spirit of *Prophecy*.

This I know, what I have spoken from God, *will* come to pass.

There certainly *will* be a *fulfilling* of those Things which God *by his Spirit* hath spoken unto my Soul.

God *will* make his Power to be known in me.

And yet I *shall* see greater Things than these.

There are many Promises to be *fulfilled* in me, many Souls *to be* called, many Sufferings *to be* endured, before I go hence.

We dined with several Christian Friends with the kind Keeper of the Prison, and rejoiced exceedingly at the Thoughts, that we should, one Day or other, sing together in such a Place as *Paul* and *Silas* did. God prepare us for that Hour, for I *believe* it *will* come.

Yet a little while, and a suffering Time *will* come. I cannot follow him now, but I *shall* follow him afterwards,

Knowing not, what will befall me; saving that the *Holy Ghost* witnesseth in every Place, that
Labours

Labours, Afflictions, and Trials of all Kinds
abide me.

VII. When they speak of themselves, in the Language, and under the Character, of *Apostles* of Christ, and even of *Christ* himself.

To preach the Gospel at *Frederica* also; for Journal II. therefore am I sent. P. 7.

It came to pass, that when Jesus was returned, the Ibid. p. 18.
People gladly received him.—These last Words
were remarkably press'd upon me, at *Savannah*,
when I was consulting God by Prayer, whether
it was his Will that I should go to *England*.

Howbeit, we must be cast upon a certain Island. Ibid. p. 28.
Behold, the Words are now fulfilled!

When I am *weak*, then am I *strong*. Journ. III.

We speak what we do *know*, etc. — P. 3.

I must go into every Place and City where I have Ibid. p. 15.
been already; for therefore am I sent. Ibid. p. 20.

The Time will come, when they shall thrust you Ibid. p. 20.
out of their Synagogues.

Had another come in his own Name, him they Ibid. p. 29.
would have received.

I really believe no less than 20,000 were present. Ibid. p. 55.
Blessed are the Eyes which see the Things
which we see.

Mr. *Wesley* is left behind at *Bristol*, to teach the Ibid. p. 65.
Way of God more perfectly.

The Holy Ghost witnesseth in every Place, that Ib. p. 113.
Labours, &c. abide me.

VIII. When they profess to plant and propagate a
new Gospel, as unknown to the Generality of Ministers and People, in a Christian Country.

At *Cardiff* — I offer'd *Jesus Christ* freely even to Journ. III.
them who mock'd, and should have rejoiced P. 47.
if they would have accepted of him.

I could have heartily wish'd, all such Scoffers had Ibid. p. 50.
been

- been present, that I might have offer'd them
Salvation thro' Jesus Christ.
- Ibid.p.51. I think, *Wales* is excellently well prepared for the
Gospel of Christ.
- Ibid. There is a most comfortable Prospect of spreading
the *Gospel* in *Wales*.
- Ibid.p.52. Received News of the wonderful Progress of the
Gospel in *Yorkshire*, under the Ministry of my
dear Brother *Ingham*.
- Ibid.p.60. Upon his Departure — The good Lord send
somebody amongst them, to water what his
own right Hand hath planted.
- Ibid.p.61. Well may the Devil and his Angels rage horribly ;
their Kingdom is in Danger.
- Ibid.p.64. Blessed be God, there is one coming after me,
[Mr. *John Wesley*] who, I hope, will cherish
the Spark of divine Love new kindled in their
Hearts.
- Ibid.p.73. I was refresh'd by a great Packet of Letters, giv-
ing me an Account of the Success of the *Gos-
pel* in different Parts.
- Ibid.p.78. A most comfortable Packet of Letters, giving me
an Account of the Success of the *Gospel*.

If you ask, with what View, or for what End, I have
taken the Pains to extract the foregoing Passages, and to
range them thus under the proper Heads ; It is, that
you may be able to make a Judgment for your selves,
whether Persons who assume such a Character and
speak in such a Language, ought not to give Proof of
an *extraordinary Commission* from God ; and if they do
not, whether the Part they act, and the Language they
use, can be called by any other Name, than that of
Enthusiasm ?

If it be alledg'd in their Favour, That they are good
Men, and mean well ; let the Answer be, That good
and well-meaning Men do oft-times deceive both them-
selves and others ; and in no Case so often, as in that
of religious Zeal and Transport. And so far is a good
Intention

Intention from taking off the Charge of Enthusiasm, that it is a necessary Ingredient in it ; the proper Difference between an Enthusiast and an Impostor being this, that the first is deceived himself, and, as long as he enjoys his own Thoughts, and modestly keeps within the Rules of Peace and Order, is to be *pitied* ; but the second *intends* to deceive others, and is therefore, in every Shape, to be *abhorred* and *detested*.

But there is one Thing in their Conduct, which it is hard to reconcile to *fair* and *ingenuous* Dealing ; and that is, their endeavouring to justify their own *extraordinary* Methods of teaching, by casting unworthy Reflections upon the Parochial Clergy, as deficient in the Discharge of their Duty, and not instructing their People in the true Doctrines of Christianity.

It is most notorious, that for the *moralizing Iniquity* of the Priests, the Land mourns. We have Journ.III. p. 75.
preached and lived many sincere Persons out of our Communion. I have now conversed with several of the best of all Denominations : Many of them solemnly protest, that they went from the *Church*, because they could not find *Food* for their Souls ; they stayed among us, till they were starved out. I know, this Declaration will expose me to the Ill-will, not of all my Brethren, but of all my *indolent, earthly-minded, pleasure-taking* Brethren. But was I not to speak, the very Stones would cry out against them. Speak therefore I must, and will, and will not spare. God look to the Event. Whatever becomes of the Pastors who feed themselves, and not the Flock, I have born my Testimony, I have deliver'd my own Soul.

Speaking of the Clergy who oppose their Methods :

“ What their real Reason is, whether Envy, or, Ibid.p.74.
Master in so doing thou reproachest us, or ought else, shall one Day be manifested to Men and Angels.”

I perceive, People would be every where willing Ib. p.109.
to

to hear, if the Ministers were ready to teach the Truth, as it is in Jesus.

This is a heavy Charge ; and as it falls little short of that of our Saviour against the Scribes and Pharisees, so is it deliver'd with little less Authority. But I hope it is very far from the Truth ; and if it be meant (as it seems to be) of the Generality of the Clergy of the Church of *England*, as preaching Morality, and not Christianity, it is impossible for the Person who lays the Charge, to know whether it is true or not. And therefore it ought, at least, to have been laid with greater Degrees of *Caution* and *Restriction* ; and as it is not, one hardly knows what Name to give it. To call it a *rash* Censure, is by far too gentle.

The Success of Ministers in the Discharge of their Duty, depends greatly upon the Esteem and good Opinion of their People ; and they who go about to represent the Parochial Clergy as unable or unwilling to teach their People aright, are so far answerable for defeating the good Effects that their Ministry might otherwise have. Unless they be weak enough to think, that *Itinerant Preaching* to confus'd Multitudes, is a * more effectual Way to preserve Religion among us, than Parochial Establishments and a settled Ministry. At the same Time that People profess a greater Zeal for Religion than their Neighbours, they should take Care not to indulge themselves in such Liberties, as evidently tend to weaken and undermine that, which, under God, is the *national Support* of it.

I hope, the People of this Diocese have no Cause to complain that they are not duly instructed in the Doctrines of Christianity by their own proper Ministers. Among the printed *Directions* which I gave at my first coming to the See, and which have been put into the

* Now know I more and more, that the Lord calls me into the *FIELDS* ; for no House or Street is able to contain half the People that come to hear the Word. *Whitfield's Journ.* III. p. 90.

Hands of every Incumbent since, this, upon the Head of *Preaching*, is one;

“ It must be always remembred, in the first Place,
 “ that we are *Christian* Preachers, and not barely Preachers of *Morality*. For tho’ it is true, that one End
 “ of Christ’s Coming, was to correct the false Glosses
 “ and Interpretations of the *moral* Law, and, in Consequence thereof, one End of his instituting a Ministry must be, to prevent the Return of those Abuses,
 “ by keeping up in the Minds of Men a true Notion of
 “ natural Religion, and a just Sense of their Obligations to the Performance of *moral* Duties; yet it is also true, that the *main* End of his coming, was to
 “ establish a new Covenant with Mankind, founded
 “ upon new Terms and new Promises; to shew us a
 “ new Way of obtaining *Forgiveness of Sins*, and *Reconciliation to God*, and *eternal Happiness*; and to
 “ prescribe Rules of greater Purity and Holiness, by way
 “ of Preparation for greater Degrees of Happiness and
 “ Glory. These (that is the several Branches of what
 “ we may call the *Mediatorial Scheme*, with the several Duties annexed to and resulting from each
 “ Branch) are, without doubt, the main Ingredients
 “ of the Gospel State; those, by which Christianity
 “ stands distinguished from all other Religions, and
 “ Christians are raised to far higher Hopes and far
 “ greater Degrees of Purity and Perfection. In which
 “ Views, it would seem strange, if a Christian Preacher were to dwell only upon such Duties as are common to *Jews*, *Heathens*, and Christians; and were
 “ not more especially obliged to dwell on and inculcate those Principles and Doctrins, which are the
 “ distinguishing Excellencies of the Christian Religion,
 “ and by the Knowledge and Practice of which, more
 “ especially, every Christian is entitled to the Blessings
 “ and Privileges of the Gospel Covenant. —

“ The Thing therefore which I would recommend
 “ to young Preachers, is, to avoid both the Extremes, by
 “ ordering the Choice of their Subjects in such a Man-

“ ner, that each of those Heads may have its proper
 “ Share, and their Hearers be duly instructed upon
 “ both. Only, with these Cautions in Relation to
 “ moral Subjects, That, upon all such Occasions, Ju-
 “ stice be done at the same Time to *Christianity*, by
 “ taking special Notice of the Improvements which
 “ it has made in every Branch of the moral Scheme,
 “ and warning their Hearers not to rest in the Righte-
 “ ousness of a *moral Heathen*, but to aspire to Chri-
 “ stian Perfection; and, in the next Place, that all
 “ moral Discourses be enriched by Examples and Illu-
 “ strations from Scripture; which besides it’s being more
 “ familiar to the People than other Writings, has in it
 “ such a noble Plainness and Simplicity, as far surpasses
 “ all the Beauties and Elegancies that are so much ad-
 “ mired in Heathen Authors. To which give me
 “ Leave to add a third Observation, with Regard to
 “ the Doctrine and Duties peculiarly belonging to the
 “ *Christian Scheme* or the new Covenant, That the
 “ true Way to secure to these their proper Share, is the
 “ setting apart some certain Seasons of the Year for
 “ *Catechetical Discourses*, whether in the Way of ex-
 “ pounding, or preaching; which being carried on re-
 “ gularly, tho’ at different Times, according to the Or-
 “ der and Method of the *Church Catechism*, will lead
 “ the Minister, as by a Thread, to the great and fun-
 “ damental Doctrines of the Christian Faith; and not
 “ only to explain them to the People, but to lay out
 “ the particular Duties which more immediately flow
 “ from each Head, together with the Encouragements
 “ to the Performance of them: That so, *Principle* and
 “ *Practice* may go Hand in Hand, as they do through-
 “ out the whole Christian Scheme; and as they certain-
 “ ly ought to do, throughout the Preaching of every
 “ Christian Minister.”

This was my Judgment then, and is so still; and I
 see no Reason to alter it, if it be granted; as it necessa-
 rily must, that Morality is an *essential* Part of the
 Christian

Christian Religion, and that the * *Mediatorial Scheme* comprehends all the distinguishing Doctrins of Christianity, as such; of which, surely, the Holy Spirit, with the Influences thereof, is one.

BUT I hope, when your Ministers preach to you the Doctrine of *Regeneration*, or *being born again of the Spirit*, as laid down in the New-Testament; they do not tell you that it *must* be *instantaneous*, and *inwardly felt* at the very Time; both, because there is no such thing revealed to us by Christ or his Apostles, who lay down the Doctrine in *general Terms*; and because Experience shews us, that the Renovation of the Heart and Life is effected *by Degrees*, and discovers itself, *more and more*, in a Hatred of Sin, and in a gradual Progress and Improvement in those Graces, which the Scripture declares to be the *Fruits of the Spirit*.

I hope, when they dissuade *bad Men* from a Security in sinning and a groundless *Presumption* upon the Mercy of God; they also endeavour to preserve *good Men* from *Despair*; by teaching them to make a Judgment of their spiritual Condition, (or, in other Words, whether they be in a State of Salvation, or not,) from the present Disposition of their Hearts, and the Tenour of their Lives, and the *Improvements* they make in Grace and Goodness; and not from any sudden and extraordinary *Influences* and *Impulses*.

I hope, that when your Ministers preach to you of *Justification by Faith alone*, which is asserted in the strongest Manner † by our Church; they explain it in

* This includes the whole Work of our *Redemption by Christ*; the several Branches of which, as laid down in the *New Testament*, have been set before the People of my Diocese at one View, in my *Second Pastoral Letter*; particularly, the two Doctrins of our *Justification by Faith in Christ*, and of our *Sanctification by the Holy Spirit*.

† ART. XI. We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by *Faith*, and not for our own Works or Deservings.

such a Manner, as to leave no doubt upon your Minds, whether good Works are a *necessary Condition* of your being justified in the Sight of God. *

I hope, that in expounding to you any Text or Portion of Scripture, they do it in the known Methods of comparing Scripture with Scripture, and by just and regular Reasonings upon it, and, where Need is, by having Recourse to the Expositions of Writers of known Learning and Judgment. But if, laying aside these Helps, they pretend to derive their Knowledge from *immediate Inspiration*, they deceive both themselves and you. The setting up for a publick Expounder of Scripture, without a competent Share of acquired Knowledge and Ability for the Work, is a very great *Presumption*; to say no worse. And therefore it was a wise Rule among the *Religious Societies* at their first Institution, 'To use such *Expositors* in reading the Scripture at their Evening Meetings, as were recommended to them by their *Ministers*.' †

I hope, lastly, that in their Preaching they frequently inculcate upon you the indispensable Obligation you are under, to lead sober and regular Lives, and to be diligent in the Business of your several Stations, out of a Sense of Duty to God whose Providence has placed you in them; and to take Care, that all who are in any Respect put under your Government, be instructed in their Duty, and kept to the Practice of it, particularly in a regular and religious Observation of the Lord's Day. The Duties which we owe to God, our Neighbour,

* Art. XII. — By *good Works*, a lively Faith may be as evidently known, as a Tree discern'd by the Fruit.

† As all *Controversial* Points are forbidden, by their Orders, to be meddled with in their Conferences (because they only design to promote *practical* Holiness, by their assembling together;) so in reading of those *practical* Portions of Holy Scripture, to which their Orders direct them, they have Recourse to Dr. *Hammond's* Exposition, or some other Author recommended by their *Ministers*. *Woodward's Account of the Religious Societies*, Chap. 7.

and our selves, and the several *Motives* and *Obligations* to the Performance of them, afford a large Field for Discourses from the Pulpit ; and if a serious Discourse upon any of those Heads, fail of its due Effect, and leave not some good Impressions upon the Mind, it is the Fault of the Hearer, and not of the Preacher ; and to such Hearers it is very little material, what the Subject is.

This then, together with a frequent Explanation of the Doctrines peculiar to Christianity, as enforc'd above, is true Christian Preaching ; such as will always deserve your serious Attention, and, at the same Time, engage your sincere Esteem and Respect for your Minister. And if you desire to be more fully instructed upon any particular Head of Doctrin or Duty, which, you think, has not been so treated of in publick, as to come up to your Case ; you may have Recourse to your Minister for further Instructions in *private*. And for a further Help, there are not wanting good Books upon most Subjects, which may be usefully read at home, either by yourself, or, which is better, with your Family. And it is also to be remembred, that the Instruction you receive at Church, is not from the *Pulpit* only. You have the Holy Scriptures read to you ; and the Prayers themselves, from Beginning to End, are so many Lessons of *Duty* ; as they put you in Mind to *labour after* all those spiritual Blessings and Attainments which you pray for.

The great Preservative of Religion and of Order and Regularity in the Exercise of it, is, the Provision that is made for the Performance of publick Offices by Persons lawfully appointed within particular Bounds and Districts ; and if these be broken down, nothing can follow but Disorder and Confusion. This Nation, in the Time of our Forefathers, had sufficient Experience of the Mischief and Contempt that may be brought upon Religion, by *inspired* Tongues and *itching* Ears ;
 * When the Holy Spirit was alledged, to *sanctify* the greatest Extravagancies and the most ridiculous Fancies ;
 * When the most ordinary Actions and Incidents of Life,

Life, were ascribed to the Influencies of the same Spirit ;
 ‘ When the Doctrine of Justification by Faith alone was
 carried into an utter Exclusion of the Necessity of good
 Works, and, under that Notion, grew to be the Dis-
 tinguishing Mark of a whole * Sect ; and, ‘ When the
 Bounds of Order and Discipline were broken down, and
 the settled Ministries and Offices of the Church deprecia-
 ted and brought into Contempt, as Dispensations of a
 low and less spiritual Nature.

The aiming at high Flights in Religion, and depreci-
 ating the *ordinary* Methods of maintaining and propaga-
 ting it, looks speciously, and will never want Admirers
 and Followers. But surely, an Endeavour to raise Reli-
 gion to greater Heights and greater Abstractions from
 common Life, than Christ and his Apostles made and de-
 signed it, is attended with mischievous Consequences ; from
 what Principle soever it proceeds, or with what Degrees
 of Zeal soever it may be accompanied. Some it draws
 from their proper Business which God has required them
 to attend, and heats them by Degrees into a kind of
 religious Frenzy, and seldom fails to lead them into *spi-*
ritual Pride and an inward Contempt of the Generality
 of their Fellow Christians, as of a *low* Size in Religion,
 compared with themselves. And others are naturally
 led by it, to think it *impossible* for them to attain those
Heights in which Religion is made to consist, and to
 give over all Thoughts of being religious at all. With
 this latter View it was, that a zealous Advocate for In-
 fidelity, some Years since, made it his Business to repre-
 sent Christianity, and the Duties of it, as of such an *ex-*
alted Nature, as might discourage the Generality of
 People from aiming at it, or thinking of it ; in order to
 persuade them to take the same free and unrestrained
 Enjoyment of this World, that he himself was known
 to do. Whereas, nothing is more certain, than that
 the Christian Religion is calculated for *common* Life, for
 Low as well as High, for Poor as well as Rich ; and,

* *Antinomians.*

that (as I observed before) one great Part of the *Exercise* of Religion, is an honest and diligent Discharge of the Business of our several Stations ; out of a Sense of Duty to God who has placed us in them, and in the Hope of a future State of Happiness which he has promised as the Reward of our dutiful Compliance with his Appointment. If it were otherwise, Christ would have introduced into the World a new Religion no ways suited to the *general* Situation and Circumstances of Mankind, and have required such a Course of Duty, as the greatest Part of them are in no *Condition* to discharge.

THERE is a remarkable Passage in a late Journal, which seems to carry in it a great deal of that Kind of *Discouragement*, which I have been speaking of. It is Word for Word as follows :

“ I write this, to shew how far a Man may go, and
 “ yet know nothing of Jesus Christ. Behold here Journ. III.
p. 81, 82.
 “ was one * who constantly attended on the Means of
 “ Grace, exact in his Morals, humane and courteous
 “ in his Conversation, who gave much in Alms, was
 “ frequent in private Duties ; and yet, till about six
 “ Weeks ago, as destitute of any saving experi-
 “ mental Knowledge of Jesus Christ, as those on
 “ whom his Name was never called, and who still sit
 “ in Darkness and the Shadow of Death.”

How it could be, that a professed Christian who constantly attended *the Means of Grace*, and was frequent in private Duties, did, all that while, *know nothing of Jesus Christ*, is beyond my Comprehension. And I am as much at a Loss to understand, what was that *saving experimental Knowledge of Jesus Christ*, for want of which he could only be reckoned among *Heathens* and *Infidels*. We ought also to have been acquainted with the Circumstances of the *sudden Illumination*, by which that Knowledge is supposed to have been conveyed ; to enable us to judge to what *Cause* or *In-*

* Mr. Seward.

fluence it ought to be ascribed. There is no Doubt, but God, when he pleases, *can* work upon the Minds of Men by extraordinary Influences; but so long as there is no *Testimony* of their being the immediate Work of God, but the whole rests, in this and other like Cases, upon the Imagination and Persuasion of the Person or Persons concerned; Others who cannot see the Heart, nor the inward Operations upon it, must be excused, if they consider it as *Enthusiasm* and *Delusion*, till they see reasonable Grounds for considering it in any other Light.

Acts x. 44. This Case may seem to bear some Resemblance to
— xi. 15. the Conversion of *Cornelius* as recorded in the Acts of the Apostles, but differs from it in three important Points; the first, that we are very certain, because the Scripture has expressly told us, that the whole Affair of conveying the Knowledge of Jesus Christ to *Cornelius*, was order'd and carried on, under the *immediate Direction* and Guidance of God; the second, that the Person whose Ministry God was pleased to make use of, was St. *Peter*, an Apostle of Christ, and whose divine Mission and Inspiration were both unquestionable; and the third, that the Conveyance of the holy Ghost was testified by an outward and sensible Evidence, namely, the *Gift of Tongues*.

THESE are Things which I thought proper to be laid before you *at this Time*, as well in Discharge of my own Duty, as out of a hearty Concern for your *Safety* in the great Affair of your Souls. And as I doubt not but you will consider them with all the Attention and Impartiality which Matters of that great Importance deserve, so I shall not fail to make it my earnest Prayer to God, that he will be graciously pleased to preserve you from all Error, and particularly, from the two dangerous Extremes, of *Lukewarmness* on one Hand, and *Enthusiasm* on the other. To his Blessing and Direction I commend you, and remain

Fulham,

Your Faithful Friend,

Aug. 1, 1739.

and Pastor.

Edm'. London'.